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12. *ὁπὲρ σωτηρίας κυρίου Κασσαρος Τίτου Αἰλίου Ἀδριάνου Ἀντωνέλου Σεβαστοῦ Εὐσεβοῦς ὁ γὰρ ἐκ τῶν ἱερατικῶν ἐκτίσθη ἔτους ὀκτωκαίδεκάτου Ἀντωνέλου Κασσαρος, προνοησαμένων Ἀριστείδου, Θαύμου, Ὀαιθέλου (?), Ἑμμέπλου, Ἑμμεγαννηχαμένου (?) ἐκδίκων, Θαύμου, Ἀβχόρου, Ἐνου, Μασέχου, Ἑμμεγαννήρου ἱεροταμιῶν.*

This inscription belongs to A. D. 155 or 156. The fifth name is so portentously long as to excite suspicion that two names may be contained in it, as *Ἑμμεγαννήρου Χαμένου*. The letters following this name seem to belong to *ἐκδίκων*, a word used by Cicero to denote the syndics or counsellors of towns in Asia Minor. (Epist. in Fam. 13, 71.)

We find in these inscriptions a number of Syrian proper names which are to be met with upon other monuments, and some nineteen which are new. To the former class belong Abebus, Sabaus, Thaimus, Malchus, Salamanes, Gautus, Zobedus, Natanaelus, Onainus. To the latter, so far as I have examined, belong Aumus, Manus, Addus, Acrabanus, Ausus, Pasitheinus (?), Nenus, Anamus, Airedus, Naëmus, Sichmus, Bordus, Oaithelus (?), Emmeplus, Emme-gannarus, Abchorus, Enus, Masechus. Some of these are readily traceable to Semitic roots, and even have equivalents in the Scriptures. Thus with Naemus we may compare Naam (1 Chron. 4 : 15), from נָעַם *to be sweet*; with Bordus, Bered (1 Chron. 7 : 20); with Sichmus, Shechem (1 Chron. 7 : 19). Would it not repay some one skilled in the Semitic dialects to make a collection of the Syrian names found upon the monuments and trace them to their roots?

T. D. WOOLSEY.

## II. ARMENIAN TRADITIONS ABOUT MT. ARARAT.

WE have before us a communication from Rev. H. G. O. Dwight, American Missionary at Constantinople, on Mount Masis, as the resting-place of the ark after the deluge. We extract from it some Armenian traditionary notices concerning places in the neighbourhood of that locality.

The mountain on which, according to ancient Armenian tradition, and the general opinion of the learned in Europe, the ark of Noah rested after the deluge, is called in Armenian Մասիս, *Masis*, and in Turkish أغر طاغ *Aghur Dag*, i. e. Heavy Mountain. This mountain is situated almost in the centre of ancient Armenia, in the valley of the river Araxes, bearing North 57° East from Nakhichevan, and South 25° West from Erivan.

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On the eastern side of Mt. Ararat is the district of *Arnoiodn* **Արնոյոտն**, which name is composed of three Armenian words, namely, **առ** *ar*, at, **Նոյ** *Noi*, Noah, **ոտն** *odn*, foot, i. e. "at Noah's foot" or "feet," the singular being often put, in the Armenian, for the plural. The tradition is, that Noah, in descending from the ark, first planted his feet on the ground in this district.

Near by, in the same district, is a village called *Argoori* **Արգուրի**, from **արի** *arg*, the preterite third person singular of **արհանել** *arganel*, to plant, and **ուռի** *oori*, willow, i. e. "he (Noah) planted the willow."

Farther to the East, towards Tabriz, is the town of *Marant* **Մարանդ**, a name which the Armenians derive from two words, **մայր** *mair*, mother, and **անդ** *ant*, there, i. e. "the mother is there," the current tradition being that the wife of Noah was interred in that place.

But the most singular of all these traditionary etymologies is that of the well known town of *Nakhchevan*, or more properly *Nakhichevan*. In the Armenian, this name is composed of two words, **նախ** *nakh*, first, and **իջևան** *ichevan*, descent, or resting-place, i. e. "the first descent" or "the first resting place," which they say is the first place of abode built by Noah and his sons after the flood.

Whatever may be the fact in regard to the other names mentioned, this one is known by other than Armenian authority to be quite ancient. Nor can it be accounted for on the ground that the Armenians devised this name in order to give strength to their tradition about Mt. Ararat and the ark; for it is proved by ancient historians of other nations, that both the name and the tradition existed hundreds of years before the Armenians embraced Christianity, when they were heathen idolaters, and knew nothing of Bible-history. Josephus, as has already been mentioned, refers to this very place, not giving its Armenian name, but the translation of it in Greek, and also recording the tradition of the Armenians, then a heathen people, in regard to its origin. His words are: "The Armenians call this place *the place of descent*; for, the ark being saved in that place, its remains are shown there by the inhabitants to this day."\*

The geographer Ptolemy, writing about one hundred and fifty years after Christ, speaks of the town of Nakhichevan, under the Greek form of Naxuana, which he locates just in that part of Armenia where the present town of that name is found.† Now, as the Armenians were not converted to Christianity until after the beginning of

\* Αποβατήριον μέντοι τὸν τόπον τῶτον Ἀρμένιοι καλεῖσιν· ἡκὶς γὰρ ἀνασωθείη τε λόγος ἐν αὐτῷ τοῦ ἐπιχώριοι τα λείψανα ἐπιδοκίμῃσι. *Jewish Antiq.* B. 1, C. 3, § 5.

† *Ptolem. Geog.* Bk. 6, Ch. 2, as quoted by St. Martin.

the fourth century, this traditionary etymology of the name Nakhichevan derives a remarkable corroboration from these historic records.

I know it has been asserted that a number of Jews emigrated to Armenia before the Christian era,\* and established themselves chiefly in the valley of the Araxes, and that they may have given to the town in question the name of Nakhichevan,\* in order to give currency to a national tradition of theirs connecting Mt. Ararat with the ark. In regard to this I would say :

1. That it is a highly improbable thing that a comparatively small body of Jewish emigrants should have given an Armenian name to an Armenian town, where they happened to be living, in order to give currency to a mere tradition connected with their own religion, and that diametrically opposed to the religion of the country. Probably a parallel case cannot be found in the world.

2. It is still more improbable that the Armenians, while still heathens, should so generally have adopted this name, and connected with it a belief that it commemorated the event referred to, and that the remains of the ark were still preserved in the immediate neighborhood (as Josephus says they did), merely on the dictum of a band of stranger Jews that had come to settle among them.

3. And even if this very improbable supposition were true, then it very naturally follows that the Jews in question really believed that Mt. Ararat was the mountain upon which the ark rested, which certainly must be regarded as a much earlier tradition than any that can be brought in favor of Mt. Joodi, in Koordistan, the only other locality which has any substantial claims.

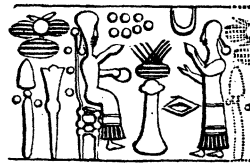
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### III. REMARKS ON TWO ASSYRIAN CYLINDERS RECEIVED FROM MOSÛL.

No. 1.



No. 2.



THESE cuts represent in full size the designs engraved upon two Assyrian cylinders which were sent to this country by the late Dr. Henry Lobdell, missionary at Mosûl, and are now deposited in the

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\* See Faust. Byzant. Bk. 4, Ch. 55, as quoted by St. Martin.